

# **the Beacon**



**July 1968**

## The Beacon

*A magazine of esoteric philosophy, presenting the principles of the  
Ageless Wisdom as a contemporary way of life.*

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**EDITORS :** Foster Bailey  
Mary Bailey

**ASSISTANT EDITOR :** Marguerite Spencer

*The editors do not necessarily endorse all statements made by individual authors in these pages*

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## RIGHT HUMAN RELATIONSHIPS

**B**EFORE the Christ can reappear among men as a visible, recognisable presence, humanity must itself establish a degree of "right" relations between men and between nations. These are relationships of balance, of equality, of sharing and of mutual acceptance and co-operation.

As this editorial is written in April, immediately preceding the Easter Festival, the peoples of the United States and the world suffer shock from the impact of wrong human relationships brought abruptly into the forefront of events. The violence inherent in uncontrolled hate and ignorant prejudice has again erupted, without reason, to destroy what cannot be changed or twisted to the false ideals of twisted values.

It has been said, and rightly perhaps, that humanity can only learn and grow through the experience of pain and suffering. We "learn by means of evil that good is best" and, in the learning, repeatedly sacrifice the good. Yet through sacrifice itself a greater good can eventually emerge as the lessons are learned and applied.

Right human relationships depend upon love, the principle and the energy of love which is of the nature of life itself. We remember, however, that in this dual solar system evolution lies through experience of the polarities within each quality and each attribute of life. We grow spiritually through the experience of both the positive and the negative polar opposites, finding through conflict the harmony of the "way between" in a transcendent point of balance and synthesis.

Until all negativity is transmuted, the capacity to hate and to separate is inherent in the capacity to love and to unite, as death is inherent in life itself. Therefore, those who hate can also learn to love; through the drastic experiences of hate and its effects and with the constructive effort and example of those whose love remains constant whatever

the circumstances, hate can be transmuted.

While the death of the physical body, which is of "unprincipled" substance, leads to the livingness and the resurrection of the spirit of man, death in a spiritual sense, occurs only when a man can neither love nor hate, when he is completely apathetic, indifferent and closed in by his own inertia. He is then by-passed by life, by love, by any involvement in human thought or human feeling and that human activity which gives expression to life's values. This is truly a living death.

Life is stronger than death because of its dynamic and its continuity; so also love is stronger than hate because love is a positive, dynamic energy, whereas its polar opposite is a negative, reactionary force. Therefore hate can yield to the pressure of love; and those who love can overcome the barriers erected by those who hate and, in the overcoming, serve to redeem relationships, to transmute hate and to transform the mental and emotional climate which influences all mankind.

The real evil humanity faces emerges, therefore, as indifference and apathy, or inertia, which nothing can touch and which creates a dead spot within the living consciousness of mankind. Too many spiritually minded men and women of goodwill are still too apathetic, too inactive in the face of the present human emergency. In the gospel stories of the New Testament we learn that the Christ "remained silent" only under personal criticism and accusation. He made no effort to defend himself or to justify himself even in the face of death. But in all other matters of importance to his teaching, to his work and to the transformation of the times in which he lived, he acted and spoke clearly and positively. He enunciated principles; he taught in parables and symbols and in simple, straightforward examples; he "rebuked" the sinners and the doubters and he



set an example through his own actions of the way the life of the spirit and the redemptive energy of love should manifest.

In today's divided world and in the midst of human pain we could well follow this example. We could profitably spend less time and energy justifying and rationalising our own attitudes and actions and we should never allow an opportunity for positive speech or action in support for what we know to be right, to pass us by. We should leave no prejudiced word or act unchallenged. A recently published report on the results of a three-year research into attitudes of Christian church-goers in the United States reveals that the vast majority of church-going people are severely prejudiced on racial and religious matters and do not approve of their churches participating in such "irreligious" matters as civil rights.

Surrounded by bias and bigotry, we can work to exert an influence for change. It is under these circumstances that we should speak out and act to express the love we bear our fellowmen, in the belief that a biased mind can change itself in the light of example and within an atmosphere of love and right relationship. Only a closed mind is immune to all reality; prejudice can be corrected.

The Christ does not wait for us to perfect our relationships, but to establish a right basis and enough balance on which human relations can continue to adjust and to build towards the ideal of brotherhood which lies before us in the new world order of the Aquarian era. We have an opportunity today to take "the longest stride of soul men ever took"; but this depends on the way we act on what we know, on what we believe and on what we intend to create.

*I don't know what will happen now. We've got some difficult days ahead. But it really doesn't matter with me now. Because I've been to the mountain top. I won't mind.*

*Like anybody, I would like to live a long life. Longevity has its place. But I'm not concerned about that now. I just want to do God's will.*

*And He's allowed me to go up to the mountain. And I've looked over, and I've seen the promised land.*

*I may not get there with you, but I want you to know tonight that we as a people will get to the promised land.*

*So I'm happy to-night. I'm not worried about anything. Mine eyes have seen the glory of the coming of the Lord.*

MARTIN LUTHER KING IN MEMPHIS,  
TENNESSEE, APRIL 4, 1968.

# The Law of Love

by Djwhal Khul

*... love bears all on the path of return to the Father's bosom, and love eventually perfects all that is.*

IT is not easy, in this brief digest, to approach the tremendous problem of the place love plays in the evolving scheme of things as understood by three-dimensional man. A treatise could be written on the subject, and yet leave it unexhausted. Much light comes if we can ponder deeply on the three expressions of love: love in the personality, love in the Ego, and love in the Monad. Love in the personality gradually develops through the stages of love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, until it arrives at the stage of love of humanity or group love consciousness which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with his kind and with his kin. Love in the Ego gradually develops from love of humanity into love universal, a love that expresses not only love of humanity, but also love of the deva evolutions in their totality, and of all forms of divine manifestation. Love in the personality is love in the three worlds; love in the Ego is love in the solar system, and all that it contains; whilst love in the Monad demonstrates a measure of cosmic love, and embraces much that is outside the solar system altogether.

This term "The Law of Love," is after all too generic a term to apply to one law governing one plane, but will have to suffice for the present, as it conveys the type of idea that is needed to our minds. The Law of Love is in reality but the law of the system in demonstration on all the planes. Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence; love bears all on the path of return to the Father's bosom, and love eventually perfects all that is. It is love that builds the forms that

cradle temporarily the inner hidden life, and love is the cause of the disruption of those forms, and their utter shattering, so that the life may further progress. Love manifests on each plane as the urge that drives the evolving Monad onwards to its goal, and love is the key to the deva kingdom, and the reason of the blending of the two kingdoms eventually into the divine Hermaphrodite. Love works through the concrete rays in the building of the system and in the rearing of the structure that shelters the Spirit, and love works through the abstract rays for the full and potent development of that inherent divinity. Love demonstrates, through the concrete rays, the aspects of divinity, forming the *persona* that hides the one Self; love demonstrates through the abstract rays in developing the attributes of divinity, in evolving to fullest measure the kingdom of God within. Love in the concrete rays leads to the path of occultism; love in the abstract rays leads to that of the mystic. Love forms the sheath and inspires the life; love causes the logioic vibration to surge forward, carrying all on its way, and bringing all to perfected manifestation.

In system one, activity, desire for expression and the *impulse to move* was the basic note. That activity produced certain results, certain permanent effects, and thus formed the nucleus for the present system. Ordered activity is the foundation of this system of ordered love, and leads to system three, wherein ordered activity, with ordered love for its impulse, results in ordered loving power.

The sixth ray of devotion and the sixth law of love have a close alliance, and on the sixth plane comes the powerful working out in the lower triad, the personality, of the

Law of Love. On the astral plane, the home of the desires, originate those feelings which we call personal love; in the lowest type of human being this shows itself as animal passion; as evolution proceeds it shows itself as a gradual expansion of the love faculty, passing through the stages of love of mate, love of family, love of surrounding associates, to love of one's entire environment; patriotism gives place later to love of humanity, often humanity as exemplified in one of the Great Ones. The astral plane is, at the present time, the most important for us, for in desire, not corrected or transmuted, lies the difference between the personal consciousness and that of the Ego.

### The Scheme of Love

In the sixth scheme, that of Venus, this can be seen clearly; it is the scheme of love. Viewed from one angle, the Venusian scheme is the second, and from another it is the sixth. It depends upon whether we reason from the circumference to the centre or the reverse.

It is the home of the planetary Logos of the sixth ray. This may sound like a contra-

diction, but it is not so really; we must remember the interlocking, the gradual shifting and changing, that takes place in time on all the rays. In the same way the Earth chain is the third if viewed from one aspect and the fifth viewed from another.

In the sixth chain of each scheme, this sixth law and the sixth ray have a very important significance, whilst the seventh chain of each scheme is always synthetic, love and activity in a perfect balance. The same effect can be demonstrated in the sixth round. In the sixth round of the present chain of the Earth scheme, the sixth law will demonstrate with great clarity and force, as love shown in brotherhood, love translated or transmuted from the astral to the buddhic. So in the sixth root race and the sixth subrace a similar analogy will be seen. Out of the shattered form of the fifth subrace of the fifth root race, built up under the fifth ray of concrete knowledge, with the aid of the fifth Law of Fixation, will emerge the sixth subrace of brotherly love, love shown in the realisation of the one life latent in each Son of God.

from A TREATISE ON COSMIC FIRE, pp. 593-596

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*Lord, make me an instrument of Your Peace  
Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
Where there is sadness, joy.*

*O Divine Master, grant that I may seek not so much to be  
consoled as to console; to be understood as to understand;  
to be loved as to love; for it is in giving that we  
receive; it is in pardoning that we are pardoned, and  
it is in dying that we are born to Eternal Life. Amen.*

PRAYER OF ST. FRANCIS OF ASSISI

# The New World Religion from Russia ?

by E. M. Holt

*"Here on earth, God's work must truly be our own."*

(JOHN FITZGERALD KENNEDY)

I have gathered these ideas from the books written through Alice Bailey's work with the Tibetan Master, from a few other articles and books, and have put them together in order to present an answer to a question which must be asked by many students: "Why would so-called 'godless Russia' be the chosen place from which the new world religion will emerge?"

First thoughts on the subject led me to wonder if, at the end of this age, Russia would conquer the countries of the earth, holding all peoples in subjection until enough of the freedom loving groups were strongly united to defend human rights and begin a new civilisation. There seems to be a mental plane battle waging today in which meditations and other types of work with energy could have the determining result of winning the fight for human freedom.

Bishop Fulton J. Sheen once wrote: "Russia has fire; Russia has zeal. God could do something with the hate of Saul, by turning it into love. He could do something with the passion of a Magdalen, by converting it to zeal; but God can do nothing with those who are neither hot nor cold. The great shame of our world is that we have the truth, but we have no zeal . . . Communism is like a fire . . . Some day it will burn upward in true pentecostal fashion, bringing life and peace and joy to men instead of hate, destruction, and death."

As students of the ancient wisdom, interested in the new age religion, we are aware "that the forces of Christ, both angel and human, are today being marshalled for a

supreme endeavour . . . and our acceptance and understanding of this transition period of preparation depend on our capacity to assimilate truth, to use our intuition, and thus to assist in the work itself when the right time comes." The right time would seem to be now, for we can, through meditation and "bringing to light the love which underlies the happenings of the time" set the wheels of preparation in motion. Having left behind the way of emotional idealism, we can make our approach from the mental plane, using thought perception and the impact of impression.

This way of approach is portrayed in the enormous painting by the Russian artist, Alexander Ivanov (1806-1858), entitled *Christ Appears to the People*. This painter, whose works show a highly developed social consciousness, and a realistic concern for the happiness of suffering mankind, laboured for twenty years on this masterpiece. It depicts a large group of people by a riverside, young and old, and of many types. Some have apparently just emerged from the water and are still unclothed; some are dressing; others are clothed in a variety of dress. At one side a number of grey bearded, white turbaned, thoughtful looking men seem to be listening to a speaker, while two centurions on horseback pull up behind them. Several of the figures in the foreground evidently represent the disciples, with Judas standing as though holding back, while the rest move forward led by John who holds a cross, and points toward the central reality. As though descending from the distant mountains, the

solitary, impressive Christ comes forward. As compared to the other figures he is tiny in size, yet he dominates the scene, reminding us that the basic meaning of religion is "to bind together" all beings into a whole.

### **The Urge Toward Light**

For centuries man has regarded the church as the physical plane building for worship, or as an emotionally idealistic structure to please his devotional nature. Yet, innate in all forms, we are told, is the urge toward light, and the coming new world religion will be rightly known as Light-of-Mind, for the tabernacle of God is with men. In the beginning God said: "Let there be light" and our occult teachings regard light and life as synonymous. Because the mind of God visioned a destiny for matter, the Son fulfilled the law in co-operation with the organising Holy Spirit and through love incarnated deeply in matter, at the same time reaching out into the space of divinity. Thus the new religion works with the method, scientific and intelligent, of invocation and evocation. The Law of Spiritual Approach lays the foundation. Humanity, in group form, pressing forward toward God in invocative appeal, while the greater life gives evocative response to their approach.

At the present time this method is taking place esoterically and unconsciously but, as time goes on, it will become exoterically and consciously used. This new concept depicts religion not so much as a separate function, but as an underlying expression of aspiring man coming forth in the varying colours and qualities of his conditioning rays toward a universal faith, at-one with the basic idealism of the past, but different in mode of expression; unity but not uniformity.

The Christ and the Buddha are awaiting this hour. Their previous approaches to man are symbolised by Buddha achieving illumination under the Bo tree, and Christ achieving liberation of the human spirit on the middle tree of Calvary. Perhaps the third great approach may be represented by the Tree of Life, described in the twenty-second chapter of St. John's Revelations. This tree is said to grow "on either side" of the river of the Water of Life, and "in the midst of the

street of it." The obsolete meaning of the word *street* is a "paved way", which in turn means "overlaid". "To pave the way (for)" is a term denoting preparation, a means of making things easier for entry. Thus, the Tree of Life may well be symbolic of a bridge of twofold energy, the outgoing unified invocative thought of the masses and the directed thought of the new group of world servers; indeed, a new street for crossing.

This Tree of Life "bears twelve manner of fruits", indicative of the twelve festivals in the new world religion. Its leaves (and what are leaves but growing, expanding organs from a main stem?) are for the healing or "making whole" of the nations, just as the trunk represents a platform in which many groups working under the inspiration of Christ have a part. The river of the Water of Life is the light supernal, "clear as crystal", and so pure as it flows from the throne of God and the Lamb that the light of mind and soul is not needed. It is the response to the invoking energy, whose dual qualities tie in with that as yet unrealised seventh ray energy of the Russian soul whose motto is "I link two ways."

The thoughtforms which will materialise the new world religion already exist on the mental plane, we are told. Many of the Tibetan Master's writings indicate the part Russia will play in its emergence. Russia is included with the United States and Great Britain as one of the three countries which will strike the keynote of human living in the new age. Several Masters are already working there, one of whom acts as a centre of peace. More will follow. At the close of the century he who was formerly known as Confucius will incarnate there in order to superintend the stimulation of the fourth root race, and render radioactive many great thinkers. It is also said that some day an advanced school of the ancient wisdom teachings will function in the land of Russia.

Presently there is a great conflict going on between the fanatical sixth ray Russian personality whose traits are those of "a noisy, cruel child", and her seventh ray soul, the occult means to a practical brotherhood and controlled humanitarianism. As Bishop Fulton J. Sheen writes in his book, *Life Is Worth Living*:



"The Russians are fighting God because they know he exists. Some day they will love him. When they do, they will mediate between a reborn Europe and Asia, and out of Russia God will find his best Galilee to choose fishers of men for restoring true peace to the world . . . In mystical Russia . . . the seeds of spiritual life are emerging to fresh beauty and a triumphant religious ideal is on its way to manifest."

In *The Zodiac Looks Westward*, the astrologist author Katherine Q. Spencer, describes Russia as being geographically under the sign of Taurus, which in the final stages of development demonstrates as the illumined consciousness, and prophesies that this nation will eventually emerge as a dominant influence in her immediate sphere during the Aquarian age; that under the humanitarian energy, Soviet ideologies will become less rigid and adjust to wider concepts. Thus will work out the Law of Group Progress which revives and spiritualises dead forms.

The famous psychic, Edgar Cayce, felt that world peace would pivot about this unpredictable "brown bear" in time to come. "On Russia's religious development," he said at the height of Stalin's tyranny, "will come the greater hope of the world." A few years later, shortly before world war II, he still saw Russia emerging, but not until it knew freedom at home. "Until there is freedom of speech, the right to worship according to the dictates of conscience, turmoils will still be within . . . Just so, in Russia is there the new birth out of which will come a new understanding."

In 1930 Russia issued a 14 kopek stamp depicting what seems to be the scene described by the Old Testament prophet, Ezekiel, in the thirty-eighth chapter of the biblical book that bears his name. The background of the design is a cloud perfectly representing Ezekiel's vision; the Sea of Azov may be seen, and many horsemen of Gog and Magog (presumably Mongolia, now Russia's region) are set against Israel in the latter days as described in the prophetic verses. Several writers have interpreted this in terms of a Russian attack involving a third world war. However, if we consider the meaning of "the Son of Man" whose sign is Aquarius as opposing Gog, we may see a symbolic representation of the Russian

"red Sagittarian personality" in conflict with her seventh ray soul. The old orthodox religion was corrupt in Russia and needed to be purified and drastically changed, but many mistakes were made in the violent process of throwing off the old ways. However, in spite of this, there remain some great creative ideas to supply the wants of all, in beauty of mutual service and the divinity of constructive work. Russia's present need is to learn to link the form and the formless and to understand the purpose of the plan.

In the past the search for spiritual wisdom was strong and in the nineteenth century many Russian mystics crossed the Ural mountains into Tibet. Occultists are ever grateful to the great mystic, Helen Petrovna Blavatsky, a typical rebel personality, brilliant, and purposeful, who unselfishly gave herself as a vehicle for the teachings of *The Secret Doctrine*, a remarkable textbook of occult wisdom.

### **The Solar System**

As the human consciousness expands, man is able to glimpse the relationship of our planet to the circle of planetary lives moving within the orbit of the sun and the still greater circle of spiritual influences which contact our solar system as it pursues its orbit in the heavens. He recognises that the starry firmament, the solar system and the planetary spheres are all the manifestation of great spiritual lives and that the interrelation between these embodied lives is as real and effectual as is the relation between members of the human family. It is said that Sirius is the source of logic mind and the home of the Great White Brotherhood. Sirius is related to Leo and, in turn, to Ursa Major, whose seven stars reflect in seven constellations. This body of stars, often called the Great Bear, is one of the circumpolar star groups that never set and its risings are said to mark the time and the duration of events in our planetary life cycle. It may symbolically remind us of Russia, ever connected with the bear, who, like this great mother of revolutions, must learn to listen with the rhythm of the times and, like a vast magnet attracting and repulsing as it swings around the northern heavens, affect

the world.

Russia's characteristics tend toward the feminine and maternal aspects, having to do with nurturing and blending; when under her soul ray, this could make her an agent for blending eastern Europe, and western and northern Asia. She, with intuitive and mystical talents could have, perhaps, abilities toward psychological lines. The teachings of the new group of world servers will in the future, we are told, be imparted in terms of colour and those who work on the lotus path, connected with the planetary logoi, divine psychologists, are said to work with colour. Psychology has to be mastered in the religion of light. Russians are naturally fond of display and colour. The sixth ray of their personality is exoterically red and history certainly bears this out. Red is also the esoteric colour of ray one which works through ray seven as the life principle in the heart.

The particular star connected with Russia is Canopus, known since the sixth century as the "Star of St. Catherine". This beautiful blue-white fixed star of diamond bright-

ness, so the legend goes, appeared to a group of Greek and Russian pilgrims as they were travelling to the shrine of this saint near Mt. Sinai. It is located in the rudder of the Ship constellation of Argo. As the Great Bear marks the north, so this so-called "Ship of Souls" marks the southern quarter of the sky. Canopus gleams like an eye from the inner worlds, impelling the ark on its ordered course from East to West, and East to West again, following a great circular route back to its starting point, yet never completing its journey, its line marked by the Sagittarian Archer of the western sky. Can this be the so-called Flaming Diamond which irradiates the wisdom religion of the new age?

We can only ponder, speculate and wait for these "things to come" at the same time keeping our faith strong in the knowledge that "the result of all this present conflict in the world is definitely good". And, as we do our part in the work of preparation for the new world religion, remember that 2,000 years ago men were at that time asking the question, "Can any good thing come out of Nazareth?"

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*Our own sense of personal security and well-being depends very much on whether we are able to see some purpose and pattern running through the events of our day. If lack of vision prevents such insight, then fear and despair can grow unchecked. This is the unbalanced state of mind which spurs the resort to violence. Seeing no purpose in history, man takes to his own devices which are so pitifully inadequate at best before the forces of history.*

*Without apology we add that a sense of divine purpose in history gives the added confidence to use our strength and resources with patience, seeking to influence trends constructively, working with God and not against him. Proof of this faith may be found in the greater success of men and nations when they have so conducted themselves, permitting the human spirit time and opportunity to work out the inner desires and hopes, rather than hastening to exert their own judgments upon others through compulsion and violence.*

from "BETWEEN THE LINES", WELLS NEWS SERVICE, MARCH 15, 1968

# Touch and its Overtones

Some significances attached to the sense of touch

by M. E. Haselhurst

**P**ERHAPS because this is an age conditioned to complexity, the simplicity of the sense of touch blinds men to its tremendous importance. On the lowest level, touch is a source of protection to the physical vehicle. By its means men can reach out, even in silence and darkness, to make contact with the world in which they live and to establish relationship between themselves and their fellows.

Touch is one of the five senses that are, in essence, the media whereby the Self or Thinker comes into contact with his environment. These senses serve to reveal the not-self, enabling the indwelling Self to differentiate between the unreal and the real. Of these five senses of contact, the sense of touch was the second to be developed by humanity. It followed hearing and was succeeded by sight, taste and smell. The two latter are sometimes considered as minor senses, closely allied to the important sense of touch and, for all practical purposes, subsidiaries of it.

The three major senses are each definitely allied to, or aligned with one of the three Logoi. Touch, the second sense, has particular relationship to the second Logos,

"who gathers the atoms into forms and by means of these forms gains the needed contact and develops full consciousness on the five planes of human development."

(*A Treatise on Cosmic Fire* p. 143).

Touch is the innate recognition of contact through the exercise of *manas* or mind. It has a correspondence to the astral plane and is of outstanding importance in this, the second solar system, which is a system of astral-buddhic consciousness, characterised by emotion, feeling and sensation, which have eventually to be transmuted into intuition, spiritual perception and unity.

Touch, in common with the other senses, has to be fully developed on all five planes of human evolution. There is deeply evocative significance in the corollaries of this sense on the subtler planes, particularly from the point of view of the disciple who is pledged to world service. These higher expressions range from psychometry and planetary psychometry, on the astral and mental planes respectively, to healing on the buddhic plane, and active service at atmik level.

At first sight this appears to be an astonishing apotheosis. Reflection will reveal it as a process of orderly, very beautiful unfolding, with some faint trace of future perfection evident in immediate achievements.

Consider the service that touch has rendered to human beings deprived of the other major senses, sight and hearing. By its means such people have been put into purposeful relationship with their world and with their fellows. They have been given entry to mankind's accumulated knowledge and have been enabled to join the community of thinking men and women. This miracle is repeated on the higher planes. Disciples who have not developed spiritual hearing (clairaudience) or spiritual sight (clairvoyance) can learn to touch the subtle substance of higher worlds, and from such touch to achieve meaningful recognitions and establish the relationships necessary for further growth. This touching of the higher worlds is brought about through meditation and those who sometimes rebel at the apparently fruitless daily discipline involved in the practice of meditation would do well to ponder deeply on this subjective effect.

What is it that occurs in meditation? The Tibetan says quite clearly that it is a touch-

ing of matter of a quality rarer than that usually contacted. He elaborates this by adding :

"By dint of strenuous effort and due attention to rules laid down, the aspirant contacts his causal body: in time he contacts the matter of the buddhic plane. By means of this touch, his own vibration is temporarily and briefly quickened."

(*A Treatise on Cosmic Fire* p. 197).

There is nothing uncanny or frightening about this progressive extension of touch, through psychometry to healing and the final consummation of the work of the Self for the not-self as expressed in the concept of service at atmic level. Just as a master musician can detect harmonies which would make no impression whatever on the untrained ear, so the individual who systematically practices meditation becomes aware of, puts himself in touch with, substance finer and more ethereal than the senses of untrained men can recognise. And just as wider knowledge in any sphere throws new light on old facts, and discloses relationships which were not at first apparent, so persistence in meditation leads to the recognition of spiritual potencies hitherto veiled by commonplace conditions and a realisation of widening, more inclusive, more universal concepts of the one truth which men call reality.

### **Revelation of Simplicity**

One result of this is the revelation of simplicity. Truths which originally appeared to be isolated, separate and contradictory are revealed as fragmentary evidences of an underlying whole; as scenes from a picture not yet fully revealed. As this extension of awareness continues, it becomes possible to trace underlying patterns and to recognise the essential unity into which all diversity fits in due time, producing significance, order and beauty in place of the confused ugliness which ignorance perceives.

Touch, to the esotericist, is considered in terms of communication. He touches, manipulates, uses energy, thereby extending his areas of contact in all directions. Sitting quietly alone, or working with groups of like-minded people, his influence reaches out to touch lives which may be far removed from his physical existence, but are yet

capable of responding to the vibrations emanating from him. The disciple's greatest problem is to keep open, despite all outer-plane responsibilities, the channel of communication between the soul or the Spiritual Triad, when he can touch that higher consciousness, and the brain, via the mind, so that when the Master seeks to communicate, he can do so at once and easily. That which men call inspiration, the result of the touch of the soul, is entirely egoic. It utilises the mind as the medium of transmission to the brain of that which the soul knows.

Consider the very great range of touch, even in our human experience. When this is extended through the infinitely greater reaches which open as activity is lifted to the astral and mental levels, man discovers the science which is known as psychometry, the science of the soul of things. By its means the soul is put into touch with every aspect and quality of things. Any object in the hands of a trained and competent psychometrist, can be made to give up its history, to reveal its past and present surroundings and the story of those who have come into contact with it. All this is possible because psychometry is the science of sensing by touching the inner life which the form veils and hides.

This is a startling yet evocative concept, for psychometry is merely the first extension of the sense of physical touch. When consideration is lifted through the mental equivalent of this effort (known as planetary psychometry) which defies our present powers of imagination or vision, to the buddhic corollary of touch which is healing, man begins to perceive something of the urgent importance of rightly unfolding this sense on all planes. This linking of touch and healing also indicates the close affinity between the astral and buddhic planes and suggests some of the lines of enquiry which esoteric students might well follow in the effort to produce bodies capable of giving full expression to the ensouling life. To the esotericist it seems highly probable that, in the foreseeable future, psychometry will play a quite major part in the diagnosis of disease. By its use it will become possible to indicate the particular channels along which healing energies should be directed in specific situations, and the balance which needs to be

achieved between different energies.

Any endeavour to acquire even elementary skill in translating touch into its higher expressions calls for limitless patience. As it is stated in the little book, "*Practical Psycho-metry*" by O. Hashnu Hara, (p. 35):

"The finer senses cannot be dominated in a moment, but call for gradual unfoldment. The necessary condition of passivity is not easy to acquire, for it necessitates a positive mental attitude towards material objects, so that you are able to repel all material thoughts and at the same time hold a receptive and negative attitude towards spiritual objects, so that you attract the vibrations of spirit and become *en rapport* with the 'Spiritual Self' and so able to receive its communications."

### Touch and Service

Herein lies a clue as to the connection between touch and service. Touch enables man to penetrate to the essence, the life, by means of due recognition of the veiling sheath. As the Tibetan points out, this sense enables the Thinker or Self to become *en rapport* with the essence of all selves at all stages, an awareness which makes possible the vital service of aiding in the due evolution of the sheaths, whilst at the same time entering into creative contact with the en-souling life.

A further link may be found in the statement that a Lord of Compassion is one who, by means of touch, feels with, fully comprehends and realises the manner in which to *heal* and correct the inadequacies of the not-self and thus actively to *serve* the plan of evolution.

It is a fact of common experience that man best serves his fellows when his life flows out in living touch or contact with them. This is touch as it finds its apotheosis on the atmic plane, the highest level to which human comprehension can possibly stretch. Having been stretched to these imponderable heights, having soaked into itself something of the aroma of these far regions, the elastic mind must needs snap back to human level, finding service expression by means of the physical brain. The creative core of this returning lies in the word "impersonality". Service is rendered in the essential atmosphere of the atmic experience when it is impersonal, wisely designed to meet existent need and so planned that the recipients play

an active part in the service project. "Not what we give but what we share" is much more than a poetic exposition of the ideal service. The simple words provide a ladder whereby man's imagination can climb from one level of comprehension to another, finding on the way further links between touch as one of mankind's sense tools and service as an expression of divine realisation.

Service, in common with most forms of human activity, carries within itself the incipient danger of becoming formalised, stereotyped, habitual. To avoid this pitfall, effort must be always from soul level, no matter how humble the outer action may be. Realising that the soul acts in and through the personality and recognising that the soul is group-conscious, it is perceived that service lies in allowing the Self to flow into the common life in shining, steady streams of influence, rather than by making spasmodic splashes of impact, the results of which are dramatic but not enduring.

The whole field of the higher correspondences of the sense of touch lies wide open for esoteric research. Certain hints are available, though not obvious. There are some clues, if diligent search is made, which offer direction and suggest methods. Moreover, students have the opportunity, by right thought and the living of a soul-directed life, to unfold the spiritual capacity which such effort will demand. Given the will to experiment, experience should multiply and the capacity rightly to interpret and express should increase. Eventually it should become possible to trace the process whereby the sense of touch is transmuted into those divine contacts which epitomise the work of the Self for the not-self, contacts which, for want of a better word, are designated as service.

It is appropriate to remember that true service, in our present connotation of the word, has been described as the effect of a man's being what he truly is, a divine Son of God. As such, he touches other lives and in so doing serves the divine plan by drawing into creative expression the divinity which lies at the centre of each human life. Herein lies the very crux of discipleship service. Man touches, whether physically or by emotional or mental contact, and by that touch releases the life of God into the life of man.



# God in Prison\*

by John Marsh

## The Post-War Years

I remember swearing to myself that if I survived, I would never again be insensitive with my fellow men, I would endeavour to make up a little for the loss of many good men. Their loss was part of the exploitation of war and, if their common stewardship in this world was cut short, we who were spared should add something extra to ours.

So much for intentions. The post-war world, with its chaotic reconstruction, its shattering of old habits and values, its race, its revolutionary technology and its clamour, its bursting population and its crass bewilderment. What of faith now, what of God, what of Jesus? What indeed?

Since 1945, using Britain as a base, I have been to some twenty-five countries, some several times, on specific tasks and missions in the field of industry, management expertise and social issues. During this time I have been deeply impressed with the social expression of a faith, a belief in God, and the exciting pursuit of brotherhood, good neighbourliness, or good human relations, call it what you will.

I have met the newer arts and sciences of psychology and sociology, ill-prepared perhaps, but head-on in their applications for men in a rapidly changing world.

For twenty years I have found reinforcement in the belief that there is a supernatural force which we call God. The God that caused man to know the difference between good and evil, love and hatred, truth and hypocrisy, the God that caused man's mind

to wonder at nature, to have reverence for life and death, the God that set mankind on its quest for growth and betterment. I simply cannot believe that all these qualities in life are accidental or have arisen out of some original nothingness. Somewhere, somehow, a decision to give man alternatives was a supernatural intention of our burden, our task, our hope while life breathes in our very short span.

The forces of that God are at work, in spite of religions and churches which, often man-inspired and interpreted, have had grievous failures and less seldom, it seems to me, glorious successes. One has the option, so it seems, of plugging in one's spiritual antennae to the God of growth and fulfilment, or by not plugging in, to be in a state of escape from despair, in fact going spiritually to sleep throughout life and "missing so much and so much". In the post-war years I have been fortunate again in meeting positive individuals and groups who shared their concern and experiences and one is grateful for the meeting of minds and enrichment which followed.

## The Wider Quest

The quest for God has led to a cautious but fascinated interest in spiritualism but a recoil at much of its banality; participation for two years in a prayer group of responsible businessmen, government servants and trades unionists, with encouraging social and spiritual developments for all involved, and the friendships made there have proved to be rich and enduring. A casual train conversation led to a continuing acquaintance with esoteric groups concerned with world goodwill through the common ground of many

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faiths, hierarchical plans and similar developments which require much patient and conceptual study. More or less simultaneously an acting working relationship with "church and industry" groups in the 1950's, passing friendships with industrial chaplains and "industrial" bishops, but including some strong affinity with laymen in the Anglican, Roman Catholic and Non-Conformist Churches. My interest was in a social gospel, evidence that the Christian faith would enable us to love our fellow-men in spite of rampant materialism and its assorted happiness.

During this time I had a deepening conviction that Jesus Christ could not be divine, but most certainly one of the most remarkable and beloved men in all history. This realisation was slow and uncomfortable. The Divine Christ and Holy Trinity were built into all one's spiritual foundation.

But the journey continued . . . orthodox and liberal Jews alike proved to be wonderful friends whose strong faith and family ties give us shining age-old lessons which we ignore to our great loss.

Several visits to Rome on secular business, and on two occasions I was included in two private group audiences with Pope Pius XII and Pope John XXIII. On the first occasion a coldly agnostic American psychologist said afterwards: "Gee, that guy has got something". All the trappings and pomp of St. Peter's reminded me of the Christo-Pagan Sunday observances of cheerful Ghanaians at Cape Coast, the Hindu festivals of India and the elaborate Buddhist ceremonials of funerals and weddings in Singapore and pre-war China. By contrast these had only shades of affinity with the disciplined austerities of Mohammedanism seen in Istanbul, Lahore, Kano or Kuala Lumpur, and the cleanly rituals of Parsee ceremonies in Bombay. A robust acquaintance with some English adherents of Baha'i, reminded me of the wide-eyed certainty of young Mormons and their determined proselytising. Glimpses only of the Russian and Greek churches in Shanghai and London, strict *apartheid* in Anglican services near Cape Town, have all made me think of the strange divisions of worship, of extremes, from quiet Quaker commitment to the ranting and near-hysterical street-corner

proclamation by devotees of sects the world over.

Major memories of post-war years include long discussions with Hindu intellectuals, with men who had known Tagore and C. F. Andrews, a profound week-end in Darjeeling at the foothills of Kanchenjunga, with all its eerie atmosphere of Tibetan spirituality, a glimpse of *dharma*, envy of those with leanings towards a *guru's* unconcern for worldly things; the consecration of a bishop with its moment of high drama in conferring apostolic succession.

The lush morning service of a Chicago Episcopalian church; its immaculate ushers had purity smiles matching their white carnation buttonholes, numerous cremation services, appallingly automatic in their despatch, contrasting the kindness and warmth of the obituary notices of dead friends, to be sure more frequent of late.

Underneath this ceaseless activity of mankind's search for God, one must surely pause to say "in doubting, I am arrogant, who am I to question the legacies of faith given us by the dead millions who have gone ahead?"

### Humanism and Nature

Since 1960 the reading of humanist literature and arguments with "ethical" friends have appealed to much of reasoning, and yet, a very big yet, what of the perpetually elusive and unknown, in spite of all our cleverness, our discoveries of science, our inquest into events and insights?

And what of music, its sheer gift to the emotions and the mind; what of literature, art; all of them surely the poetry of man's inner yearnings and expression to factors outside himself? In the renewal of nature, who is not refreshed and inspired, if he is on the wavelength of growth?

It seems to me that God is concerned with the growth of man's spirit, and this finds purpose in the love of marriage and family life; it is also to be found in meaningful occupation for earning a living or in leisure. God touches us in laughter or tears, in our few unselfish moments of concern for others, in the moments of wonderment, and through our enquiring minds. God comforts us in our periods of recoil or retrogression, and in our moments of grief, of being truly alone;

we are reassured by the thoughts and works of people living and long dead, prompted to create thoughts, events, words, music which live on.

We are now in an era where matters of fact seem more valued than concerns of conscience, where bigness of things and groups overwhelms our individual strivings, and yet at the end, in death, we are the same. Honour is remembered more than honours, kind words are to be equated with massive good works, and men and women leave behind their disciples among families, friends and those unknown to them. Growth goes on, and even the stillborn child has brought advance happiness to its parents, the murderer was loved and himself gave love, somewhere in each of us, not for our reckoning, is fulfilment plus or minus.

With more than half my life over, the pursuit is still compulsive; though I detect

that uncertainty may grow, I hope from humility and not conceit, though the border line between them is always deceptive. I do not glory in my unsureness, I would give much for the comfort of lasting early convictions, if they had persisted, life would have been easier perhaps. I have learnt that in faith, as in most things, enthusiasm does not provide the climate or judgment, proselytising is a passing activity for those with minds open to change.

Love remains, a spontaneous wish to find the good in people and events, love is on the side of hope, of growth, and is fed by compassion. That man can be compassionate is to know the true glory of God, the divine source we seek. Life with its noisy turbulence makes us yearn for peace, and peace lies deepest in the spirit of man.

*(concluded)*

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## Mid-Voyage

*At August's end dies out the roar  
Of Leo's domain, fog enwrapped,  
The voyage Aries goaled and mapped  
Its homing finds on Pisces' shore—  
Brave ship by promised waters lapped,  
Her furled sails in glory capped,  
Sweet grace, hard won, her offered store.*

*Not yet, at August's end, appears  
The port for which her sails are set,  
For Scorpio rules "not yet, not yet!"  
And Virgo's hopes are mixed with tears.  
But ere the looming storms beset,  
Fair Libra's isle bids men forget  
As gratefully her harbour nears.*

*Then on, but now the Archer's bow  
Straight lets its lighted arrow fly,  
And Capricorn's triumphant cry  
Is heard by voyagers below.  
And shore birds climb the Aquarian sky.  
At August's end should God-men sigh  
For Taurus' zeal and Cancer's woe?*

MARION DI ESTE

# Opportunity for Redemption

by Mary Bailey

*Events and conditions are created by the mass thinking and the mass feeling of groups and nations of people.*

**T**HE events of six spectacular days in June of 1967 could lead to the purification of a hate-darkened atmosphere and the "redemption of relationships" in an historical setting and with far-reaching consequences.

The State of Israel was created by the United Nations twenty years ago out of a partitioned Palestine. Certain powerful pressures were brought to bear at that time on what should have been an unbiased consideration of the plight of Jews dispossessed and harried during the war years in Europe. It seemed to many then that one wrong cannot be righted by the wrongful dispossession of hundreds of thousands of Arabs, thus creating a situation in which racial and religious friction would aggravate the bitterness and hatred of exploitation. Open friction between Israel and her surrounding Arab neighbours has, therefore, punctuated Middle Eastern history during the past twenty years, a friction bound to produce fire in the long run, particularly when fanned by the religious intolerance and separateness practised for centuries within the whole area.

So acute has the problem become over many years, so poisoned and inflamed by hatred, fear and bitterness, that some years ago the Tibetan remarked :

"Palestine is no longer a holy land and should not be so regarded. . . . In the maps which are to be found in the archives of the spiritual Hierarchy the entire area of the Near East and Europe . . . are under a heavy overshadowing cloud."

Quoted passages are taken from  
*Vol. V of A Treatise on The Seven Rays*,  
pp. 430, 634, 636.

He discusses the error made in the United Nations, mostly under pressure from

"the United States urged by expediency, by the financial weight of the Zionists and by the strategic position of Palestine."

He points out that "the Jews are not a nation but a religious group"; therefore, they should and could be absorbed into existing national entities.

He warns that "the crucial test of the nations and of the United Nations Assembly is to be found in the decisions which they made *and may make* concerning Palestine" and he relates this test to United Nations endorsement of the partition of Palestine, thus perpetuating "the ancient technique of taking what is wanted, with force of arms if necessary, from the rightful owner," and "evidencing a most distorted sense of values in the contention over territory."

Because this decision was made at that time, not only were dragon's teeth sown in all-too-fertile soil, but the basic problem of the Jewish people was perpetuated; this is the problem of the Prodigal Son wandering in a far country, which is the spiritual problem also of humanity as a whole. The weight of United States influence within the General Assembly of the United Nations at the time the decisions were made

"could have worked for the Principle of Harmony and permitted time and the non-separativeness of the nations to adjust and solve the Jewish problem;" the solution being the willingness of the nations "to give refuge to the Jews."

So, what of the future? Human weaknesses and wrong choice plus the perpetuation of crystallised religious doctrines and attitudes which should long since have passed away,

have created an abscess in the human body which has at last ripened, erupting first in the crisis of open warfare and now creating a tension with periodic points of explosion which affect the whole world.

This, however, is both healthy and necessary as a preliminary to emergence into a new dispensation. Rightly or wrongly conceived, Israel exists as a State. Needed adjustments can be made on all sides to work out a form of peaceful co-operation. It is important and imperative that right action should now be taken, certainly for the obvious reasons of right human relationships and the lifting of a dark cloud. But this alone is not enough. The spiritual opportunity of this crisis/tension period should not be lost. There are profound planetary implications within this situation which the esotericists of the world at least cannot ignore.

### **Christ's First Mission**

The Christ occupied a Jewish body during his first mission as World Teacher and centred his work in Palestine. He was repudiated by the Jews who failed to recognise the expected Messiah. The *locale* of his work has since become a centre of darkness and the third point of "a triangle of evil through which the forces of evil work." Can the Christ reappear anywhere in the world while these conditions exist within a people and in an area with which he has been so intimately connected? Should not the needed preparation within humanity include the cleansing and purification of this whole situation, both within the consciousness of the Jewish people in particular, and also in the original area of the Christ's work? There are relationships to be redeemed now by right action, right action based on the teaching of the Christ, that is, on the principle of love and inclusiveness, motivated by understanding of the one humanity united as sons of the one God. Justice and peace can result only from such a basis. A new opportunity now exists, due to precipitated crisis, to move towards this desired emergence.

Events and conditions are created by the mass thinking and the mass feeling of groups and nations of people. Those of different religions and races living in the Middle East at the time of Christ were stimulated beyond their capacity to absorb and to assimilate.

The higher spiritual possibilities then shown to them could not be sufficiently appropriated; therefore, negative forces rushed into the vacuum created by a receding spiritual impulse. So a duality was established in a place and by a group chosen by the Christ as the scene of his redemptive work and as the point of physical anchorage for his "blood," that is, for the life and the will of God.

The second coming of the Christ is said to be a continuation of his previous work, necessary because humanity was not then ready and could not absorb his energy to the needed extent. What has humanity learned in 2,000 years and how much spiritual progress has actually been made? These are the things that are now facing the test of decision and action.

Perhaps this explosion in the Middle East can be regarded as a test case simply because the old associations with the Christ in Palestine as a Jew and as World Teacher are still so strong in the consciousness of man. Perhaps a first step toward the purification and the elimination of this black spot in human consciousness and physically speaking in Palestine itself, "which can no longer be regarded as a holy land," actually occurred when Pope Paul made his pilgrimage to Palestine soon after his election, visiting every place where the Christ had lived and worked two thousand years ago. It seemed then that this consecrated journey rekindled a spiritual light and re-anchored a spiritual energy wherever Paul's pilgrimage led him, re-creating a relationship of importance to God and to man.

In our thoughts and our meditation and in our efforts to act as a channel for the communication of light and right action to those on whose decisions in the Middle East crisis so much depends, we need to see beyond the territorial claims, the refugee problems and the religious differences. The lifting of this black cloud in human consciousness is important to Hierarchy and to the future work of the Christ. It is important to the immediate evolutionary growth of humanity as a whole. It constitutes a new test of our ability to create harmony out of conflict and to act with some degree of vision and selflessness in the interests and for the benefit of others as well as ourselves. Outer arrangements over



territory, refugees, free access to Jerusalem and through the canals and waterways, are all important but leave the main problems unsolved. We have a new opportunity to tackle these problems on all levels.

Disciples associated with Hierarchy are responsible for clear thought because they see above and beyond the clouds of glamour; they are responsible for a correct presentation of the plan of Hierarchy and the evocation of the *soul of the nations*; and they are responsible for the working out of spiritual principles. Surely the light of enlightened minds is helping to irradiate the darkness and to convey meaning and purpose under the Plan to those who bear the awful responsibility of world leadership.

### Biased Resolutions

Certain biased resolutions have been rejected by the United Nations. Further special meetings are called from time to time in emergency in an effort to create a more just and equitable basis for solution, but the outcome is still in doubt so far as the physical disposal of the problem is concerned. In the present efforts within the United Nations we can identify the working out of this hierarchical injunction :

"Dimly the one who seeks hears the faint whisper of the life of God; he sees the breathing of that whisper which disturbs the waters of his Spatial life. The whisper penetrates. It

then becomes the Sound of many waters and the Word of many voices. *Great is the confusion but still the listening must go on.*

Listening is the seed of obedience, O Chela on the Path.

More loudly comes the voice; then suddenly the voices dim and listening now gives place to knowing, the knowledge of that which lies behind the outer form, the perception of that which must be done. Order is seen. The pattern clear emerges.

*Knowing is the seed of conscious doing,*  
O Chela on the Path."

(THE RAYS AND THE INITIATIONS p. 291).

Therefore, without apportioning blame, for none is blameless in this conflict, and without seeking to determine the physical details of any solution, for others bear this direct responsibility, let the esoteric knowers of the world, soul-linked with Hierarchy, so invigorate the subjective atmosphere surrounding the whole area of conflict that the light and love of the plan may penetrate and the purpose of divine will register. This is action, or conscious doing, which together we are equipped to take. This is redemptive action; above all else we are today facing an opportunity for redemption.

Meditative thought provides a channel in consciousness for the energetic life of the Avatar of Synthesis, the Spirit of Peace and the Lord Buddha. These energies, of universality, of equilibrium and of enlightenment, are actively at work and, given adequate opportunity, can turn the tide.

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*Nothing in the universe can resist the cumulative ardour of a sufficiently large number of enlightened minds working together in organised groups.*

TEILHARD DE CHARDIN.

# The Forerunners

by Howard N. Meyer\*

## W. E. B. DuBois

*We include this article on W. E. B. DuBois within the "Forerunner" series because Mr. DuBois has been truly described as a "calling voice" urging equality and unity for all citizens of the USA. "Although DuBois was a leader, a scholar and a writer, he should above all be remembered as a prophet." The fire and flood of frustration he feared and sought to prevent, are a continuing threat to society today. We can only understand if we know; and we only cure the root causes of today's unrest if we understand and, through understanding, care enough to act. (Ed.)*

**W**ILLIAM Edward Burghardt DuBois was born in Massachusetts a century ago shortly before the ratification of the Fourteenth Amendment. He died in Africa at the age of 95, on the eve of the civil rights march on Washington of August 1963, when a quarter million Americans assembled to protest the denial of the Amendment's promises of equality and justice. When asking a moment of silent prayer for the old man, Roy Wilkins told the gathering, "For 60 years his has been the voice that was calling you here today."

Descended from a slave who won freedom as a soldier in the American Revolution, DuBois became the first of his race to win a doctorate at Harvard. He displayed in his earliest publications scholarship in both history and sociology that would surely, had he been white, have led to a long and notable academic career. Repelled by the prospect

of indefinite segregation in a Negro college, appalled by the state of race relations at the turn of the century, he could not help but become an activist. Though always an individualist, not having a capacity to mix easily or possessing the common touch, he became a leader by the sheer force of his intellect in the rebirth of militant protest against racism.

While Booker T. Washington still held a one-man monopoly of "black power" after successfully advocating a policy of accommodation, Dr. DuBois called together a small group of Negro intellectuals and businessmen to lead his people along a different path. They started the "Niagara movement," so-called because they met first at Niagara Falls, symbolically to recall the Underground Railroad, but on the Canadian side because no hotel on the U.S. side would accept Negro guests in 1905.

This group, which was to help found and to merge itself into the National Association for the Advancement of Colored People, met again in 1906 at Harpers Ferry—another invocation of history—and issued a manifesto. That document, drafted by DuBois, kindled a flame that, much later, would

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\*Reprinted with permission of *The Wall Street Journal* and the author. Mr. Meyer, a New York attorney, was a special assistant to the U.S. Attorney General under Presidents Roosevelt and Truman. He recently wrote *Colonel of the Black Regiment*, a biography of Thomas Wentworth Higginson.

finally awaken the nation," as Thurgood Marshall, now a Supreme Court Justice, told the 1966 White House Conference on civil rights.

## Niagara Resolutions

Those concerned to know "what the Negro wants" have only to turn to the original Niagara resolutions of 1906. "Freedom, manhood, . . . the right to work, and the chance to rise" were the themes. They called for full and equal suffrage and the end of segregation. As proof of the introductory passage, "The battle we wage is not for ourselves alone, but for all true Americans," they called for an administration of justice that would be not only colour-blind but classless. Decrying the inadequacy of educational opportunity that afflicted poor white as well as poor black they warned: "Either the United States will destroy ignorance or ignorance will destroy the United States."

Present day intellectuals are concerned with a deficiency in public education that lends ominous plausibility to that forecast. Ignorance of the root causes of discontent, past and present, lack of knowledge as to the quality and quantity of Negro contributions to the American culture, society and economy are factors in the apathy that seems once more to be closing in.

A case in point is the ignorance of most Americans concerning the genius, the gifts, the very identity of DuBois. It is to the discredit of the rest of us that only a miniature leftist youth group bears his name.

Although DuBois was a leader, a scholar and a writer, he should above all be remembered as a prophet. By now his most widely quoted forecast, written while McKinley was President and Victoria reigned, has been provided:

"The problem of the twentieth century is the problem of the colour-line, the relation of the darker to the lighter races of men in Asia and Africa, in America and the islands of the sea."

His prophecies that were warnings as well have been insufficiently heeded. In 1903, in a rare confrontation-in-print with Booker T. Washington he argued the case for higher education for the "talented tenth," but concluded with words still timely:

"Men of America, the problem is plain before you. Here is a race transplanted through the criminal foolishness of your fathers. Whether you like it or not the millions are here, and here they will remain. If you do not lift them up, they will pull you down."

## 'Little to Lose'

The Presidential Commission that is attempting to answer the question, "Where did we go wrong?" might study the context of the prophecy that concluded DuBois' masterwork, *Black Reconstruction*. He wrote in 1935 that the Negro's

"frustration cannot indefinitely continue. Some day it may burst in fire and flood. Who will be to blame? And where the greater cost? Black folk, after all, have little to lose, but civilisation has all."

Until the publication of DuBois' massive re-examination of the reconstruction era the almost unanimously accepted version of the history of the period deprecated the architects of the Civil Rights Amendments to the Constitution and their beneficiaries. The conscious or unconscious purpose and clear effect of that tradition was, as Arnold Rose, co-author of *An American Dilemma*, was the first to point out, precisely like the technique of the dictator depicted in Orwell's *Nineteen Eighty-Four*, who controlled the motivations of human beings by manipulating their beliefs about their past. Gradually, since the publication of *Black Reconstruction*, the substance of its author's critique of the previously dominant academic view has won wide acceptance.

The continent where he died has been more generous to the memory of DuBois than his native land. A confidential State Department survey showed him to be, shortly before his death, the American best known and the most popular among African intellectuals. This was not primarily due to his eminence among American Negroes. When Africa was still under colonial rule, it was DuBois who founded the first Pan African Congress in Paris in 1919. Through this group he furnished inspiration for the efforts of African nationalists that came to fruition during the last decade.

In 1945 DuBois was named by President Truman to be one of the group that attended with Ralph Bunche at the San Francisco

On the other hand we have drugs, in various forms, to expand the consciousness mechanically and to achieve higher experiences.

Jesus told a parable which fits right in with this subject. He said that "some people enter into the house through windows and they are the thieves." A thief does not dwell in the house, but robs it and in the end receives the punishment.

Drugs, at best, open a window to the astral plane. They break the etheric wall and force the man through the crack to the astral world which is a fantastic world full of glamorous and illusive colours and forms. No drug can take one higher than this. The astral plane is the plane of delusions, of hallucinations and whoever is caught there, cannot easily return into the light of reality.

Some people say that they become creative after they use drugs. They receive new inspiration and courage to express it. This is true, but they do not know from what sources that inspiration comes. This "inspiration" may come only from the reactive mind where it was recorded.

Often our reading and listening is registered mechanically in our reactive mind and then is later expressed in new forms and colouring.

### **Mental Tape Recording**

A man may become possessed by some thoughts floating in space which he then expresses like a mental tape recording.

He may become sensitive to the ideas of some astral world inhabitants, who want to communicate with the world through him. The drug gives an opportunity to them to do this and the person then thinks that he has become creative because of the drugs.

Some of the drug users say that they see beauties and things which they cannot express in words. This is true; they see inexplicable forms and colours because their consciousness is not yet ready to work on the plane to which they penetrate. The man is equal to his consciousness. Where his consciousness is, there he is. If his level of consciousness is physical only, this is the measure which he has in his hand. He can explain and approach experiences only through the five senses. Drugs open a window to the astral or emotional level of con-

sciousness where a different world of mirages exists.

A man who has only a physical level consciousness will have a very difficult time in interpreting anything of a different dimension, a different world, when he does not have the needed mechanism to translate and interpret it. The drug does not develop the consciousness, but affects the mechanism. The consciousness is the same consciousness suddenly projected through a crack into an entirely new world. Consciousness is of course temporarily affected but not expanded. It is like a fish jumping into the air only to fall again into its habitual element.

On the first levels of the astral plane man finds his wish-life. There he may have whatever he desires. Most drug users are caught in such a world. They "enjoy" it as long as the effect of the drug continues. But when they wake up they have difficulty in fitting into normal life again. When the influence of the drug wears off, life seems crude, criminal, and difficult. They escape back to their dream world, where they satisfy every desire, without labour or responsibility. Such a man is lost to society.

On the second and third levels of the astral plane exist the finer elements and glammers such as pride, hatred and jealousy.

On a higher level the devotional life is fulfilled. Objects of devotion are there, we ourselves have coloured and vested them, and they bestow the "paradise" to which we aspire. On this level also the left hand brothers are met who lead towards the dark path, mainly by stimulating sexual desire, materialistic tendencies, pride and the will to dominate.

On a higher level contact is made with some artistic forms, musical colours, and fantastic types of art. It is like looking into a kaleidoscope and seeing ever-changing forms. Modern art is often a distorted reflection of this.

On still higher levels of the astral plane some of the moral codes and archetypes can be touched but mixed together in a phantasmagoric sea of misleading glammers and forces.

When a man enters another dimension such as the astral plane by the use of drugs or by other unlawful means, he finds himself in a state of timelessness. There the past, the

present and the future shift continuously, and most of his sense of proportion and judgment is affected and changed. After the influence of the drug has worn off, he has often a very strong urge to speak or write about his experience, but he notices that he cannot do this factually because he does not have the needed vocabulary and his brain cannot formulate and translate the impressions coming from the astral plane.

This creates a deep confusion in his mind and a real conflict between the urge to express and the obstacles to expression. A man can thus forfeit his integrity and lose his sanity.

Before a man can enter subjective levels, he must be prepared; he must build a mechanism which can play the rôle of a translator and transformer from timelessness to time, from the abstract to the concrete. A man cannot receive a new idea, vision, or knowledge until he is ready for it. We get whatever we are. The spiritual progress of man is achieved only by a transformation or transmutation of the substance of his mechanism.

We do not, however, work upon the mechanism but upon the consciousness which informs the mechanism. Esoterically, it is the consciousness which creates the mechanism and can change it. All true meditation and

education are directed to the unfoldment of consciousness. As the consciousness becomes more and more organised and refined it expresses the new light transmitted by the expanded consciousness. So the nervous system, the glandular system and the etheric centres develop and are used to express those activities which relate to the plan of Hierarchy. This is the normal and natural development of the consciousness and its mechanism as an instrument serving the purposes of the soul.

Meditation releases the inner beauties and transfigures the man through the outpouring light. It cleanses the glamours of the astral plane; it destroys the illusions of the mental plane; it gives free play to the consciousness of man and provides the means for consciousness to expand.

H. B. Blavatsky in a very beautiful way says; "Each entity must have won for itself the right to become divine, through self-experience." (*The Secret Doctrine Volume I p. 107*). Intensive personal effort through meditation and spiritual living, made by the aspirant and disciple to achieve inner peace and union and to enter deeper levels of being, gradually transfer the consciousness as "divine right" justly earned. There is no short cut to divinity.

*Love alone can transform itself according to the concrete demands of every individual and social situation without losing its eternity and dignity and unconditional validity.*

PAUL TILLICH.



# The Science of Service

by Frances Paelian

*"The science of service is of more importance than the science of meditation. This is because service and strenuous effort, a sense of urgency on behalf of others, invokes the spiritual life and builds the antahkarana, which sets the disciple free throughout eternity."*

DISCIPLESHIP IN THE NEW AGE, Vol. 2, p. 59.

THE science of service is becoming of increasing interest to all men of goodwill. It seems to be the only answer to the world problem of violence and inequity. Mankind's increasing orientation toward service is accelerating as we enter the Aquarian age.

It is for this reason that we should submit our present concept of service to radical and penetrating analysis. The lack of an in-depth understanding of the motives that activate our service can nullify our best intentions. True service is an intricate science of the manipulation of energies. The right handling of radiations demands the conscious control and dispassionate dedication of an atomic physicist.

Dr. Pitirim Sorokin points out that love is an energy akin to electricity. Because of the Second Law of Thermodynamics (energy may not be utilised that has not been obtained from another source), the average man cannot send out love or other energies indefinitely without some kind of a response or "feedback." The seer, he notes, seems to be exempt from this need.

This is explained by the fact that service is like a cross. A man receives energies from above which he extends horizontally. Unless he has firmly established a bridge, with two-

way traffic, to this extra-terrestrial source, he is forced to work on the horizontal plane only. Because this plane requires a balance of incoming and outgoing energies, the server on this basis harbours an unconscious expectation of reward. He may seek gratitude or approval from others. He may even seek power by placing them under obligation. It may even be an attempt to earn the favourable attention of God or Destiny by a demonstration of his deservingness. He may deny this, if it contradicts his ideal of selflessness, but it is still existent, repressed into the unconscious. The unconscious claim comes to light, however, when the expected reward does not materialise. This is followed by demoralisation in which the would-be server feels that people are thankless or that God is absent or uncaring.

Like humility, true selflessness cannot exist until the server can afford it. A man cannot be really free from his need for power until he has established a firm unity with that which, by contrast, we might call "potential."

True service is not a means to an end, nor an end in itself, but a by-product of a total re-orientation of man. This can come into being when a man's focus is transferred from the outside world to the establishment of his

contact with his soul or God Immanent. Most people who are at all interested feel that meditation is the primary means to bringing about this union. But the Tibetan Master says a surprising thing in *Discipleship in the New Age Volume II*, page 59, by Alice A. Bailey.

"The science of service is of more importance than the science of meditation. This is because service and strenuous effort, a sense of urgency on behalf of others, invokes the spiritual life and builds the *antahkarana*, which sets the disciple free throughout eternity."

This exciting remark is not a defence of service without meditation. Rather, it brings out that the heart is of more potency than the mind. The burning urgency to help a loved one in dire circumstances is a more powerful motivation than the intellectual decision that one ought to meditate. In the book *Heart* we are given to understand that the urgency of the heart aflame with courage and compassion can actually "bring down higher worlds."

### Function of Love

Service is synonymous with love, because the function of love is to work for the well-being of its object. Erich Fromm, the psychologist, teaches us that love is a basic life orientation which includes all beings. It is inevitable, however, that the disciple whose heart is moved by the urgency of human need would then turn to the most efficient techniques of unifying with his source of maximum efficiency. This, of course, is the establishment of the *antahkarana* or rainbow bridge that enables him, through invocation and evocation, to establish a two-way dialogue between himself and his soul. This inevitably leads the server to the science of meditation, with a sense of urgency which can only be motivated by the heart.

Well-established soul contact is indispensable for true service as it cannot be consummated without omniscience, omnipresence and omnipotence. A small order? For the man, not for the soul, existing in the eternity domain, free from time and space. On the other side of the picture, as our President Kennedy said: "God has no other hands but ours." Both form and God Immanent united are essential to correct service.

Frustration is the occupational disease of man's humanity. He has been labelled the prisoner of the planet because he is trapped in the limitations of a finite mind. With this inadequate instrument he must daily, hourly, seek to make choices and decisions involving an infinite number of concealed factors which can only be co-ordinated and synthesised by the faculty of intuition, which is not limited to working in terms of words and pictures.

Because of man's inability to comprehend and co-ordinate the infinite factors existing in his every problem, his life is one of painful trial and error. The scientist spends a lifetime seeking in vain for a cure, the inventor years in seeking the hidden flaw in a mechanism, and the unemployed individual may spend months seeking an opening in his field. An individual may search endlessly for a lost person or valuable or, worse than being frustrated, walk into serious danger that fuller information would lead him to avoid. The sick man is unaware of which physical, mental or emotional area of injudiciousness is leading to his suffering.

Truly to serve humanity, we then agree, takes a higher vantage point than is commonly available. Some acts of service are obvious without this, such as feeding one who is hungry, or rescuing a drowning man. Also the activities of a doctor, mechanic, teacher or other specialist whose expertise surpasses that of the beneficiary. But the majority of the problems do not present their solutions readily to the server's lower mind. It is here that alignment with the soul is essential.

A typical server working in this manner is the American Indian or Asiatic Shaman. This disciple serves his community in all areas, health, psychology, supply, protection and the rest. He not only prepares for his rôle by years of discipline leading to initiation, but fasts and meditates for three days before attempting any specific act of service. These men were well aware of the function of that which they called "the rainbow bridge." A Shaman was aware that if he failed to touch the fifth dimension or eternity domain, he would be unsuccessful. The Indians had quaint ways to express this contact. "I became a bird and flew to higher

worlds." "I climbed the world tree in the centre of the universe." Or "The hut in which I sat rose and became illumined and I saw the whole earth below."

After contacting the source of all information, the Shaman knew the problem of the suffering member of his community. Also whether he needed psychological, spiritual or medicinal help. If the people were hungry, the Shaman intuited the whereabouts of game, and if necessary they were warned of imminent danger.

Yet, interestingly enough, meditation alone can be a form of service. Many look down

on the monk who sits for hours and "does nothing." But meditation is the hardest kind of work. He may be sending right ideas out into the universe to create the nuclei for beneficent patterns of thought. Thomas Merton likens such a one to a great tree, breathing life and energy into the community.

It is important, then, to re-think and re-analyse our views on service, as we face the great new era of service, the Aquarian age. It is up to us to lay the groundwork for this major re-orientation, which will bring with it the return of the Christ.

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## **I Am That and That Am I**

At the time of the Leo Full Moon my thoughts turned to the selfcentredness of the average man, the "I am" stage. What could hasten his progress, help him realise his responsibility towards his fellow-men and evoke his innate goodwill? There are many movements designed with such objectives but there are so many people who pay no attention to them. Could these people, atheists, agnostics, students, rebels, seekers, sleepers, be alerted by a catchword to the "I am that" stage? Might not a bridging slogan reach some of them? They respond to slogans. Perhaps: "Will THAT help?"

According to a man's understanding would be his interpretation of the words. But in every case the effort to apply them to his own thoughts and actions would foster the attitude of the observer and gradually lead to the recognition of something other than "I am". What is THAT? Is it the mind? But the mind can be trained and used with increasing efficiency, suggesting some direction, something using it as an instrument. What is using it? THAT is using it. Therefore, THAT is not the mind.

What is THAT? "All is energy" therefore THAT is energy, an energy which is more intelligent, more penetrating and more directing than the instrument it uses. It is the rapidly developing higher consciousness; it is the soul, the bridge between the integrated personality and the complete man who is identified with spirit in the "I am that I am" stage; it is an outgoing point of love and light, warming hearts and illumining the minds of those it contacts; it is the "water of life, poured forth for thirsty men".

Will that help? A natural query follows; will that help what? Will that help my family, my neighbours, my country, humanity, Hierarchy, the Plan, my integration into the new group of world servers? Slowly the man is led, by his own soul, to the Oversoul and thus to full co-operation with the new group of world servers as they seek to express the incoming Aquarian energy. From the self-consciousness of Leo he has become the group-conscious server in Aquarius.

D.N.

# FROM THE EDITOR'S DESK :—

## The State of Mankind

ONE of the most important aspects of the work of the United Nations lies within the Declarations and the Conventions prepared by the Commission on Human Rights and adopted by the General Assembly. These cover the spectrum of human need and human deprivation and inequality in all areas of life in all parts of the world.

A vital contribution to the well-being of the peoples of the world can be made during this International Year for Human Rights if the member nations of the United Nations would undertake to sign, ratify and put into effect more of these provisions for the freedom, the equality and the unity of their people. This is one of the objectives to be achieved this year by the 123 member nations of the United Nations.

In line with this goal, we have recently received from Mr. Frank K. Kelly, Vice President of the Center for the Study of Democratic Institutions (Box 4068, Santa Barbara, California, U.S.A. 93103), a copy of the U.S. Congressional Record for January 18th 1968, which details a proposal of his for an "Annual State of Mankind Address" to be delivered to the world by the Secretary General of the United Nations. This proposal was put to the United States Senate by Senator William Proxmire.

Mr. Kelly's recorded proposal includes these paragraphs taken from an address to the annual conference of the Speech Association of America on December 28, 1967.

"A world society has already come into being, although we are not fully aware of its growth and its effects on the future of every one of us. This is the first age in which the word 'mankind' has a universal vibration in the minds and souls of men.

"So I call for an annual report on the state of mankind, to be broadcast in colour and beauty around the world. Let the people of Africa see and know what advances are being made in human understanding in America and Asia and Europe. Let Europe

see the achievements and problems of Asia and Africa and America. Let men of all the continents see and speak to one another, through communication satellites.

"Let it be done under the auspices of the United Nations, with the Secretary General speaking first as a spokesman for mankind. Let other leaders follow, speaking from Tokyo and Calcutta and Peking and Moscow and Rome and other places large and small. Let the painters talk, the musicians sound forth, the surgeons and the doctors tell of ways to make life healthier and longer, the old people describe what they have learned, the young people cry out for new ways of learning and loving.

"Let the cultural, social, and economic programmes of the United Nations be made known with dramatic demonstrations and depictions. Let national politics and international quarrels be forgotten for a while.

"Above all, let the great issues of food and freedom be brought before the world.

"Mankind faces a terrifying famine. Fifty to a hundred million people will die of starvation in the years ahead, unless mankind as a whole begins to act now to make food flow to the hungry. Scientists say that new discoveries make it possible to avert this famine, if the facts are presented to the world and the peoples of the earth get their leaders to act. The leaders, burdened with a thousand problems, must be told that the fight against famine, on a world scale, must be moved to the forefront of their minds. Millions of human beings, with talents of all kinds, will perish if a world programme is not developed and pushed rapidly forward. There is no time to waste.

"Recently the United Press International carried the following report by Louis Cassels: 'Hope is beginning to grow that the threat of famine, which hangs over two billion people in undeveloped countries, may be averted. Scientists now are sure it can be done. The question is whether it will be done.

The answer depends on the courage of political leaders and the willingness of taxpayers in such countries as the United States to make some sacrifices to keep other human beings from starving to death.' We must foster courage in the leaders of all the rich nations. We must speak and act for mankind now. As teachers of speech, you can call upon your students to discuss the need for an Annual Report on the State of Mankind, using the necessity of a world-wide attack on hunger as the possible subject for the first such Report.

"Let us also consider a Report to Humanity as an instrument for implementing the Universal Declaration of Human Rights, adopted by the United Nations nearly twenty years ago. 1968 has been proclaimed as International Human Rights Year. Let us put strength and support behind that Declaration.

"In any Report on the State of Mankind, the records of the nations asked to ratify United Nations Conventions should be publicly reviewed. Of all the great powers, our country has the poorest record in this field. France has ratified seven of the fourteen major human right conventions and covenants adopted by the General Assembly. Britain has accepted six, the Soviet Union five,

and the United States only two. Let us acknowledge before mankind that we deplore the timidity and sloth of our government in this vital field, in which the United States should be *leading*, not falling behind . . ."

Any *Beacon* reader can acquire a copy of this section of the Congressional Record, which appears on pages 36-38, by writing to the Superintendent of Documents, Washington, D.C. 20025.

Mr. Kelly's proposal is worthy of support by all men and women of goodwill. It is an inspired and a challenging idea. There is also great need to support the ratification of Conventions on Human Rights which must be approved by the Congresses and the Parliaments of the nations and voted into law. We can supply a list of these Conventions on request.

The world will be a better place when nations practise the principles written into the Charter of the United Nations and the Universal Declarations of Human Rights. We can all co-operate to this end by acting this year on behalf of basic provisions already made for an enlightened approach to right human relationships throughout the world.

MB

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*The Key that will make us masters of our inner nature has been rusty ever since the Flood. The secret is to be awake. To be awake is everything.*

GUSTAV MEYRINCK.



# Meditations on the Flame of a Candle

by Francis Merchant

## Constancy

**B**EHOLD the steadiness of the flame which burns on inexorably until the form has been translated into essence. Hour after hour it sheds its warming beams abroad, content to shine wherever the darkness is greatest. Having begun its purifying work, the flame burns undeviatingly until the transformation is complete. Thus does it act with exemplary constancy, unwavering in the fulfilment of its ordained task, moving inevitably towards consummation.

When the flame of the heart has been kindled, it must burn with equal steadfastness, never quenched by doubt or fear, but ever projecting light into the far corners of darkness. Fateful is the moment of enkindlement, for this moment foreshadows ultimate transubstantiation. Impermissible is the interruptive extinguishment that prevents the fiery process from moving toward completion.

Having once set the candle of the heart alight, we must permit no diminution or extinction of the flame. In this sense the light of a candle in a quiet place is often more predictable than that which gleams in the heart's recesses. Not entirely by itself will the inner fire continue to burn. We must provide the continuing aspiration lest the flame flicker and die, and we must do so in all conditions of life: in sorrow and suffering, in trial and temptation, in loss and apparent defeat. Amidst the encompassing swirl of change, the inner light must remain unchangeable. Herein lies the test of constancy, the determination to allow the process of transmutation to go forward to ultimate consummation. Herein lies the courage that sees neither gain nor loss, neither success nor defeat, neither the allurements of life nor the goblins of death, but only the steadily burning flame that converts matter into spirit.

Thus do we hail the suns and stars, those symbols of constancy that everlastingly burn from time to eternity, transmuting the finite into the Infinite.

## Sacrifice

Is the tallow fearful of change, fearful lest it lose its individuality, nay, even its identity? Like unto the tallow is the personality that is being transformed by the action of soul and spirit into a more ethereal state. Drastic is the process, radical the alteration. Not infrequently the personality resists, dismayed by the prospect of changing its very substance into flame.

Wisdom comes with thought, not necessarily with time. Sooner or later the personality begins to comprehend a law that has been written into the foundations of the universe, sacrifice. The present must yield to the future, the unreal to the real, matter to the consuming fire of the spirit. Before a candle can shine, it must sacrifice its substance in the interests of flame. Before man can achieve the radiance of a star, how much of the dross in him must be burned into the white incandescence of purity?

Willingly to submit to the re-shaping purgation of flame is sacrifice. The stars that grace the heavens are perpetual reminders of this law. The death of matter is the triumph of flame. The sacrifice of the personality is the birth of the spirit. Not what we gain but what we give up is a measure of spiritual advancement. At death we are called on to make the final relinquishment of the time-space continuum in order that we might polarise ourselves in the dimensions of transcendent flame.

Renunciation inverts the ordinary values. Loss becomes gain; failure, success; death, life. The outer achievement may become the inner burden; outer applause, inner dissatisfaction. The seeker may fail his way to success. In the cold, clear light of the soul, earthly values may be but obscuring smoke. The wise are those who voluntarily submit to the immitigable fires of sacrifice, straining every achievement through its flames, to emerge transformed and regenerated.

## BOOKS AND PUBLICATIONS

**Breakthrough to Creativity.** By Shafica Karagulla, M.D. De Vorss & Co., Inc., Los Angeles, California \$5.95.

"Man is moving in consciousness out of a world of static solid forms into a world of dynamic energy patterns."

With these words, Dr. Shafica Karagulla enlists our attention in a field both fascinating and engrossing, the field of "Higher Sense Perception," which promises many new and unexplored resources in the realm of research. Here lie possibilities for man's expanded outer environment and here is a huge, potential area for future scientists and human talents.

As a neuro-psychiatrist, Dr. Karagulla is eminently qualified to discuss the subject. A native of Turkey, educated at the University of Beirut, a doctor of medicine and surgery, Dr. Karagulla extended her education to Edinburgh, Scotland, where she became a member of the Royal College. In 1956 she obtained the post of Assistant of Psychiatry at New York State University. A fellowship from the Eliot D. Pratt Foundation made possible a programme of research. Recently she was appointed Director of the Higher Sense Perception Research Foundation at Beverly Hills, California.

About twelve years ago, the author's life moved into new channels when, at the request of a friend, she read a book about Edgar Cayce and was impressed by the phenomena attributed to him.

She tells us: "I moved into new frontiers of the human mind and altered the whole course of my career in the medical and scientific field . . . The evidence in the book could not be lightly tossed aside. There were some things I could not accept but there was a vast amount of well documented evidence that could not be explained or understood in terms of modern psychology or psychiatry."

Having familiarised herself with the literature of the subject, she was convinced of its importance and soon found herself contacting men and women in various fields including physicians, business executives, engineers, technicians and teachers, many of whom worked with her under conditions of clinical observation. As she continued her research, Dr. Karagulla discovered more unexplored realms. Her attention was particularly directed to a few devoted workers who, noting the stream of energy emanating from various centres of the body, were able to detect ailments usually traced only by medical diagnosis. Mental and emotional behaviour and patterns were

observed in the belief that experimental work might lead to new insights regarding the mentally ill and their increasing problems in our present-day world.

For the author these observations led to greater and more intriguing results of which she notes:

"As a psychiatrist I can only observe the behaviour of human beings and endeavour to analyse their problems and motives . . . One of these days we may devise scientific means for observing these energy fields which are a matter of daily observation to the sensitive. The observations of those with higher sense perceptions may give further explanations and meaning to much that we do not understand."

That higher sense perception is not a mere recent phenomenon is evident to Dr. Karagulla, for she observes:

"Higher sense perception is not a discovery of the twentieth century. Instances of higher sense perception have been reported from the very earliest times. In the past two hundred years there has been abundant and well-authenticated information on this type of ability. Perhaps we are simply becoming more aware of it. It is possible that more individuals are being born with such ability today, but we have no way of deciding this yet."

At present, more and more attention is being given to psychical research and parapsychology. Several universities throughout the country have established research departments. The earliest was Duke University which began its experimental work under Dr. McDougall and later under Dr. Rhine. As recently as 1965, a three-day seminar held in the University of California at Los Angeles revealed an outstanding interest among teachers and students. In Holland, the department of Parapsychology at the University of Utrecht has cited valuable contributions. We cannot ignore the vast progress science has made within the last century. We are exploring the infinite frontiers of outer spaces and the infinitesimal frontiers of the atom. Shall we now make new explorations in the regions of the human mind? These and similar questions Dr. Karagulla places before us.

To those who are already familiar with recent research in the exploration of the mind, this book will be both interesting and worthwhile; to many others, it will provide a fascinating journey into unexplored realms.

FLORA COBLENTZ.

**The Humanist—Christian Frontier** by Geoffrey L. Heawood. Peter Smith. The Bolero Press. 15/-.

"Creative impulses of beauty, generous instincts, capacity for wonder and self-abandoning reverence are *there*, to be dissipated, frustrated or guided to maturity." Geoffrey Heawood is referring to children at school. It is because, as a teacher and as a headmaster, he thus identifies himself with their souls that he writes with such perceptive understanding of the problems children must encounter in their daily life, for here they belong to *The Humanist—Christian Frontier*, that "no-man's land" in which he maintains most of the people of Britain now live.

He analyses the spiritual vacuum of the present day and recognises that it leaves the child without a sense of purpose and without true guidance about insight. "It is a sense of life-purpose which the Church exists to give and which it tends to close by seeming to give first place to dogmatic statements about the unknowable and incomprehensible." The child must be taught to find reality behind appearances. How can the child discover "those definite beliefs at which mystics arrive" which Bertrand Russell discerned as "the result of reflection upon the inarticulate experience gained in the moment of insight"? He gives a whole chapter to this problem.

Geoffrey Heawood objectively examines the claims of humanism and clearly exposes both the value of the Christian Church as an institution and its failure. "The humanist," he sees as "living in the year after next: the Church of England" as "living in the year before last." Whereas what we need is to "live religiously in the present, while building for the future." He admires the humanists for their refreshing idealism and because they "see all men's striving as one," but holds that: "Humanism has failed to produce a philosophy of sufficient depth to meet human need or to define the dynamic of an education able to integrate spirit and mind, to control passion and direct will." He shares many of the humanists' objections to Christianity. He would do away with the creeds and says: "I think we must clear our minds of the idea that God specially likes church services." But, "It is not a matter of being 'with it'. It is a matter of getting priorities right." And these he sees as the recovery of the heart of Christianity, its teaching on the Kingdom of God, and the linking up of this teaching with all of life.

Geoffrey Heawood knows the Church from the inside for, in addition to his experience as Headmaster of Cheltenham Grammar School, he has been General Secretary of the Central Advisory Council for the Ministry (CACTM). This book is therefore of value not only to the educationalist but to all who are concerned with the place of the Church in relation to a renewal of spiritual life in the world.

A forthright style and a sense of humour combine to make easy and pleasant reading. The key-notes prefacing each chapter not only show a wide and varied acquaintance with philosophers and poets but delight with an occasional quotation

from Lewis Carroll and W. S. Gilbert. There is, too, a call for adventurous thinking, an impatience with all that is static and unrelated to life. A tonic quality pervades the whole book. The Commission appointed by the Church of England to consider the question of religious education in state schools should make this their bedside reading.

Alice Bostock.

**Twenty Letters to a Friend** by Svetlana Alliluyeva translated from Russian by Priscilla Johnson. Hutchinson 30/- pp. 246. Harpers, New York, \$5.95

In this book, Stalin's only daughter and the youngest of his three children, has written an account of her childhood, youth and maturity. She writes in the form of intimate letters to a friend confessing to being compelled to "wrestle with the difficult and conflicting feelings I've always had for my father, feelings of love and fear, of censure and puzzlement". Writing from the centre of the U.S.S.R.'s power structure, she claims only to write of the things and people that she knew and that her book is not political. She writes of the relationship between herself and her father and between him and some of their relatives. Out of the sincerity of her search for understanding and out of the love she bore her father and her country, she has wrested some form of meaning from the events of the years between 1933 and 1953. Not for nothing did she spend all her time "thinking over what's happened and trying to make sense of it all".

Svetlana Alliluyeva touches on her happy early years up to the age of six when her mother died. Of the next ten years between six and sixteen, she says: "For ten years after my mother died my father was a good father to me". He enjoyed his child "housekeeper" as he called her and she was petted and kissed.

At the age of sixteen the happy, innocent, childhood relationship between herself and her father ended. Owing to a casual reading of an American magazine she learnt that her mother, as an ultimate protest against Stalin, had taken her own life. From then on she wondered "was he always right?". When her father banished from Moscow for ten years the young Jewish intellectual with whom she was friendly, there was almost complete estrangement between father and daughter. But even then there is no bitterness and always the recognition that others shared in the responsibility for the evil that oppressed them all. The system in which everyone was required to obey unquestioningly any order from above kept even Stalin a prisoner, "stifling from loneliness, emptiness and lack of human companionship." And in spite of the disillusionment about the cult of personality, Svetlana Alliluyeva maintains that the system remains and Russia is still weighed down by inertia and tradition.

It has been said that the problem of life in this Aquarian age is to lay hold upon our divinity and

to make it manifest. Men have become like gods and with godlike powers to control destiny and master nature. Perhaps this overshadowing idea that man is god and must take up his responsibility for life and death is in part the cause for the tremendous upheaval, chaos and uncertainty in this day and age. It is no easy revolution in attitude to switch from man, knowing himself as dependent on the laws of evolution or the laws of an unpredictable god or even of blind fate, to man having to assume the responsibility of a god and to use his new powers to intervene in the course of history, to take responsibility to change conditions, circumstances and the very nature of man himself.

Is it surprising that under the tremendous stimulus of this idea, there were those in Russia who reacted to power with vainglory? "There were those who set themselves above the revolution, who wanted to speed up its progress and make tomorrow come today; those who tried to do good by doing evil and make the wheels of time and progress spin faster." And so it happened that millions of people were "sacrificed senselessly, thousands of talented lives extinguished prematurely."

The numbers that died in Siberia were so great that of the remnant that survived and who returned ten years after Stalin's death, Svetlana Alliluyeva could say: "The return of so many people from prison and exile is like a great turning point. The

scale on which the dead have come back to life is difficult to imagine." And she recognises in this book that man's safety lies not in acquiring the protection of national boundaries but in the goodness of the human heart and in never forgetting that "what is good is eternal, and it lives on in the hearts of men even in the darkest times." She explains her faith: "It seems to me that in our time, faith in God is the same thing as faith in good and the ultimate triumph of good over evil. Religious differences no longer have any meaning in the world today, where men and women of reason, intelligence and compassion have already attained an understanding of one another that transcends the boundaries between countries and continents, races and tongues."

Svetlana Alliluyeva recognises man's responsibility for this world condition: she recognises our involvement in it and she is sure that the youth of the world will take note of the pain and the agony and the suffering, and will respond aright. She invokes and evokes the will-to-good lying at the heart of every man as she lays out the choice: "Evil and insanity are on one side of the scale; intelligence, progress, brotherhood and humanness on the other. World peace hangs in this hellish balance. So do we, our generation, our children, the era itself. We must all of us have faith in the power of decency and goodwill."

WINIFRED H. BREWIN.

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### Face up to your Decisions

**E**VERYONE now alive has been charged with a sacred trust," said Arnold J. Toynbee, English historian and philosopher, writing in the November, 1967 issue of McCall's magazine.

He pointed out that each of us has a larger loyalty both to God and to mankind. It involves making crucial decisions that will preserve the world for generations yet to be born.

"The making of these choices is a heavy burden for us human beings; at the same time, our power to choose and to decide is an open door for hope. This God-given power is our distinctive human characteristic.

"We are not in the hopeless position of ants or bees, whose actions are dictated by built-in instincts. At the price of being responsible, human beings are free.

"We are free to choose life and good or to choose death and evil."

From the hand that rocks the cradle to the finger on the nuclear missile button, decisions must be made. None of them is unimportant in the creative design of God. Each of us is called upon to show wisdom, responsibility and love in carrying through the tasks, large and small, to which we are assigned.

*from Christopher News Notes. No. 164.*



